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A STATEMENT AND ILLUSTRATION OF DOCTRINE.

A Sermon preached at the ordination of Mr. CHARLES A. ALLEN, as pastor of the Church of the Messiah, Montpelier, Vt., March 1, 1865.

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ROMANS xii. 4, 5: "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another."

So does Paul illustrate the relations of different members of the Church to each other. Diversities of gifts and work have always marked the progress of the Christian religion. And where intelligence and freedom have most abounded, there have been found the greatest varieties of opinion and method in the churches. And as no age or country has been blessed with a greater degree of both than our own, so none has produced and nourished a greater variety of doctrines, and forms of administration. Sometimes these opinions and methods and tastes are so divergent, that they cannot well be taught from the same pulpit, or adopted by the same congregation, even if they are not regarded as essentially erroneous, and entirely unworthy or unwise. Hence we see among the so-called Evangelical denominations — all of which are supposed and admitted to hold

the vital doctrines of Christianity — different sects, sometimes, not always, alas! amicably separating into different congregations; not because others are of the fold of Satan, but because their systems of doctrine and modes of administration differ so widely, that united worship is unsatisfactory, unedifying.

More than this: in the same city or village are found different congregations of the same denomination, formed to satisfy the different *tastes*, not the different doctrines, of the worshippers. This, too, is well enough, and not un-Christian, when it is done without strife and exclusiveness and denunciation, and without making the expense of sustaining religious institutions so great as to shut out from their influence an important portion and number of the community: yet we often find that rivalship is rife, and the expenses burdensome, under the most favorable circumstances. Small differences are soon magnified into important doctrines; and slight varieties of method are sustained or rejected as important helps or serious hinderances to Christianity. And it sometimes happens, that the bitterness and exclusiveness are all the more concentrated and dominant, as these diversities are trivial; their very littleness seeming to spur their advocates to greater earnestness in their defence and support, that the clamor of the strife may attract attention from the smallness of the object. These denominations, however, recognize each other as different members of the body of Christ, though some of them will not sit at the Lord's table with their brethren. They recognize each other as Christian churches, and maintain a kind of Christian fellowship with each other, sometimes cordial, sometimes cool. They are, however, almost universally agreed in one thing, — to hold no fellowship with churches of the faith which we are here to-day to recognize, and whose pastor we are to set apart with prayer, and the laying-on of hands. We are

outside of the Christian fold. They do not recognize us as a variety of the Christian faith. We are not members of Christ's body. They feel anxious about us, and suspicious of us; not seldom ignorantly, and through unbelief.

I propose, therefore, in this discourse, to state and illustrate, at the request of our young brother, at whose invitation and in whose stead I speak, the principles and doctrines, for the proclamation and defence of which we set apart a new minister by these services, and by which we are distinguished from other disciples of Christ. To state and illustrate them, I say; for I do not propose to enter upon any formal proof or vindication of them: neither time nor occasion would permit.

I. In the first place, I announce that "Jesus Christ himself is our chief corner-stone." As distinguished from other Christians, whose interpretation of the gospel is after the pattern of Judaism, we look upon the Mosaic dispensation as but a "schoolmaster to bring us to Christ," as but a "shadow of good things to come;" and, since the substance has come, we no longer seek the shadow. Jesus, not Moses, is our master. His gospel is our rule of faith and life. Old things are passed away: behold, all things have become new. As, in the Mosaic cosmogony, light existed in scattered rays and hazy dulness before it became enshrined in the great central sun, making morning jubilant, and noon glorious; so scattered beams of truth struggled through the complicated folds of the Mosaic theology, to warm the chill, and enliven the dull, hearts of the chosen people, the Jews, before the plains of Bethlehem glowed in the brightness of the rising Sun of righteousness.

We do not therefore go to Moses, but to Christ, to learn of the Father. Our views of God's character are not drawn from the teachings of Samuel, David, or Isaiah, but from the teachings of Jesus. We read the gospel, and not the law (not the Jewish code), to learn our relations and

duties to our fellow-men. The new dispensation has abolished as well as succeeded the old. What was then permitted is now denied. What is now required was then forbidden.

2. Again: we believe that the Church is Christ's; that he is its head; that no man, be he pope or pastor, that no body of men, be they council-assembled Christendom or single Church, has any right to make any belief which Christ has not required, or any form which he has not established, essential to union with, or continuance in, his Church. We say to every one making any claims to such authority, establishing any such principle of exclusion and excision, "Who art thou that judgest another man's servant?" We say to no man, You must receive our interpretation of the gospel, or you cannot share our friendship and enter our community. We say to no man, You must adopt our philosophy of doctrines, or you cannot receive our fellowship. Jesus Christ is the head, the master, the chief. He who denies *that* takes himself, by his own act, out of the community of Christians, by refusing to Christ his headship; but he who accepts the Saviour as head and authority, and desires to live the Christian life, is welcome to our household. However weak his faith, we receive him, but not to trouble him with disputations on doubtful questions. We believe it is perilous presumption for any one to forbid a humble disciple to approach the Lord's table, because he does not accept some of our interpretations of Christ's teachings, or adopt some of our forms of ritual. On these topics every one must be "fully persuaded in his own mind." He must not elevate his persuasion, however, into a stumbling-block in the way of another. We enjoin all to search the Scriptures diligently, and to receive with gratitude whatever truth is revealed to them. We believe, as did the Puritan pastor of Leyden, John Robinson, that God has yet more truth to shine forth out

of his word. We believe that every diligent student of the gospel will find more and more to enlarge his views, and elevate his faith. We exhort all "to forget the things which are behind, and to reach forth unto the things that are before," knowing that wider fields and serener skies await us.

We most emphatically deny the right of any Christian community to make that a condition of discipleship which Christ did not. The doctrines presented for assent may be true; but they are not, on that account, any the more admissible as tests. We do not require, therefore, that men should adopt our peculiar opinions, in order to unite with us in worship, and to enjoy the Christian ordinances, and our cordial Christian sympathy. We only require that they should believe in Jesus as the Christ, the Son of the living God, and be diligent learners under his teachings, joyful receivers of his spirit, and doers of his will. We welcome to our communion and fellowship believers in Christ, whatever may be their peculiar opinions on the doctrines which divide the churches. All who find it pleasant to worship with us; whose tastes, feelings, habits, purposes, attract them to us, and make their union with us a blessing to them, — are received by us fraternally. If they come to hear the opinions of others constantly denied, or their own constantly affirmed, they will be mistaken, disappointed, and dissatisfied, and will soon withdraw. Our great purpose is to help each other grow into the fulness of the stature of Jesus Christ. Hence we are more anxious to understand the glory of goodness and the baseness of sin, than we are to adjust difficult theories of the divine nature. He whose chief ambition is not to become Christ-like, God-like, will find but little to his taste or wants in our churches. The mint, the anise, and the cumin, we do not tithe in forgetfulness of the weightier

matters, — justice, righteousness, peace. As in the time of Paul, so now we find that men make void the gospel through their traditions, heaping burdens of doctrine on men's shoulders, which they cannot bear. If we err at all, therefore, we prefer to err on the side of charity. So broad, so comprehensive, is our bond of union. It embraces all earnest souls who love and cherish the freedom wherewith Christ has made us free, and to which he has called us.

But let there be no mistake on this subject. We are not thus comprehensive in our fellowship, because, as is frequently reported, we do not value our opinions. On the contrary, we cherish the deepest affection for our doctrines. We believe them to be the teaching of Christ. We desire to spread them. There are thousands of hearts who are welcoming them as they understand what they are. They are at this hour leavening all the exclusive sects. But we cannot be exclusive. We cannot exalt doctrine above faith. We dare not close the doors of our hearts and our churches against those whom Christ has received. Our doctrines are dear to us, but love is dearer. Brotherly kindness is better than accurate belief. Therefore we do not thrust our opinions into the household of faith, to make an uproar, and provoke to strife; but we say distinctly to all, "So we believe: if you relish it, accept it; if not, do not shut yourself out from our sympathy." So our views spread like leaven, not like fire. Our churches are schools, not inquisitions.

II. 1. I proceed to the statement and illustration of another doctrine, which distinguishes us from many other Christians. I refer to the doctrine declared by Paul to be the doctrine of the early Church, of Christ, and of the apostles, "To us there is but one God, the Father." Christ

confirmed, and put beyond question, this great doctrine announced by Moses, "Hear, O Israel! the Lord thy God is *one* Lord." To us, God is one; and that one is the Father. With Paul, we bow our knees to the Father, praying that the God of our Lord Jesus Christ would give us wisdom; and, with our blessed Saviour, we believe that it is life eternal to know the Father, the only true God, and Jesus Christ whom he hath sent. So simple is our faith in God. He is one; the Father, as distinguished from the Son and Holy Spirit. He is an individual, personal being, as much as a man is. We recognize in his nature no distinction of persons, no plurality of wills, no agglomerations of individualities. We are not perplexed with endeavors to understand or explain how three equal persons are yet but one person, or how three equally self-existent, eternal, omnipotent, omniscient beings can be but one self-existent, eternal, omnipotent, omniscient God. We accept the doctrine of God as taught by Paul, "To us there is but one God, the Father." This great doctrine of Christianity, so clear, so simple, so intelligible, the reaffirmation of the doctrine of Moses, has put to flight all the crude polytheism of Heathenism, and will at last expel from corrupted Christianity all the crude fancies of Platonism. Harassed by no doubts, perplexed by no self-contradictions, retreating behind no form of words, we accept the clear, emphatic, intelligible declarations of Paul and Christ; assured that, if any one doctrine is taught in the New Testament so clearly and intelligibly that it ought not to be mistaken, it is the *unity* of God, the supremacy of the Father. Such is our view of the nature of God. He is one, a single individual; as much so as John or Paul. How grateful ought we to be, that we are not compelled to exclaim, with an old theologian, "My understanding is involved in perplexity, my conceptions bewildered in the

thickest darkness! this doctrine confounds all our conceptions, and makes us use words without meaning! I confess and proclaim my confusion in the most unequivocal manner! Did I pretend to understand what I say, I might be a tritheist or an infidel!" Poor Dr. Hey! He had not learned from Paul, that it is better to speak five words with understanding, than ten thousand words in an unknown tongue, or without meaning. Our faith, my friends is not thus confused, self-contradictory, perplexing. It is clear: our conceptions of the nature of God are intelligible, and capable of description in language which has meaning. Our reason does not reel under the weight of self-contradictory propositions; nor is our faith confounded or shaken, but deepened and strengthened rather, when we lift up our voices in prayer and praise to the infinite Father.

2. But, dear to our hearts as the doctrine of one God in one intelligible personality is, still dearer to us is our faith in him as our *Father*. Our Father! What depths and heights and lengths and breadths of meaning are contained in these words! In the Mosaic dispensation, the Creator is revealed as Jehovah, King of kings, Lord of lords. His throne is high and lifted up. He rides upon the whirlwind, he directs the storm; he looketh upon the earth, and it trembleth; he toucheth the hills, and they smoke. Royalty is his garment, and the attendants of royalty his attendants. Jesus, on the contrary, has revealed God as a Father. In our meditations, in our religious services, we think and speak of God as a Father. We call him Father, not Jehovah. The harsh and severe tone, the courtly sycophantic phraseology of much of the devotional language of many Christians, comes from the dispensation of Sinai, cloud-encircled, thunder-riven, vivid with lightning; not from Bethlehem, bathed in heavenly

light, fanned by angel wings, and vocal with angel songs. We rejoice to believe that God is our Father; that a father's love warms his heart, a father's tenderness fills his bosom. We see in our Father's benignant face none of those terrific features which a grim theology has described, and which repel the trembling, penitent child, and revolt the feelings of the devoutly filial soul. We see glowing all over our Father's face a glad welcome for the returning wanderer, a joyful pardon for the repenting sinner. And everywhere, across the rolling ocean and the rolling prairie, in the pathless wilderness and on the pathless waters, in pent city alley, in fragrant country field, — everywhere he follows with watchful eye his wayward child; breathes upon his unfilial heart holy influences; whispers in his dull ear remonstrance and warning and invitation; reveals to him in dreams the nobleness of goodness, and the debasement of sin; unfolds before his inflamed eyes the dark abysses of persistent evil, and the glowing heights of matured goodness; never leaving nor forsaking the heedless prodigal, till he listens to the entreaty, and accepts the blessing, or till his heart becomes stone, and his ear deafness.

He is our *Father*. No child is born into the world foredoomed to misery and destruction. No penitent is turned from his door, or refused his presence, unless a substitute is found to bear the punishment of his sins. No child is spurned from the threshold of the paternal mansion, who has crept from the husks and the swine, with swimming eyes of penitence and broken heart of sorrow for his sin, unless some elder brother will take the stripes, and bear the pains of his punishment. Forgiveness, mercy, is with our Father. He cries after the erring child, "Come, and take of the water of life freely."

3. We believe, not only that God is one, and a Father,

and hence forgiving freely the penitent; but also, because a Father, always watching over his children. Some Christians, as well as some philosophers, are prone to forget, or accustomed to deny, God as a present, active, helping Father. They see nothing but what they call laws, and the result of laws, in the universe. They look upon laws as agents, active agents; and not as simply methods by which living, intelligent agents act. We do not accept this practically atheistic doctrine, by which the Father is banished from his house. Law is not a *cause*, but a *method;* the way in which an intelligent agent acts. We do not live by bread alone: every pulsation of our hearts, every expansion of our bosoms, tells us that some power is working in us. The flying cloud, the sweeping constellations, teach us that some power is working above us. We see God in the glowing sunset, as Moses saw him in the burning bush. We believe that God is not far from each one of us. He is here in this lowly temple, where we bow in prayer, as well as in the courts of the cherubim, where the sons of light worship. He is in our homes, breathing health, joy, love, into the bosoms of our households, as well as in his palace of golden pavement, and gates of pearl, and super-solar brightness, surrounded by veiled seraphim and crowned hosts. He breathes the fresh, cool air upon our fervid brows, as they throb upon the hot, hard pillow of disease, as surely as he rides upon the whirlwind, and directs the storm. He leans over the weary bed of the sick child, and stays the progress of disease, and dulls the keenness of its pain, as well as guides Arcturus and his sons, and girds the bands of Orion. He makes fragrant the flowers, and luscious the fruits, which adorn our tables, as well as furnishes the Lamb's table, in his palace porch, for ransomed millions. We accept joyfully the doctrine, that our God is not a God

afar off; that we live and move, and have our being in him. We cannot accept a theology or a philosophy which takes away our Father, and leaves us orphans; which takes away our God, and leaves us helpless. We cannot accept such a doctrine, whether offered to our acceptance by heartless philosophy or heartless theology. We worship, therefore, one God, the Father, whose compassion, love, mercifulness for his children, even the erring, are but faintly represented by the affection which an earthly father cherishes for his child.

III. 1. Our belief respecting our ever-blessed Lord and Master, Jesus Christ, is best presented by quoting an incident in our Saviour's life. In Matt. xvi. 13–17, it is recorded, that, "when Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He said unto them, But whom say ye that I am? And Simon Peter answered and said, *Thou art the Christ, the Son of the living God.* And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

So we believe. We accept joyfully the confession of Peter, which received the approval and benediction of the Saviour. We take but little interest in the speculations of men respecting his rank in the universe. We are more desirous of partaking of his spirit, of being enlightened by his truth, of being raised from the dark regions of sin and death into the effulgent realms of holiness and life everlasting by his regenerating power. As it is of less interest to the husbandman to know the distance, magnitude, and

structure of the sun, than it is to understand the influence which he has upon vegetation, through the brightness of his light, and the warmth of his beams: so it is of far less interest to us to determine the rank of our Saviour in the universe, and to number the days of his years, than to feel our souls kindling with a holy desire, when we learn that we can be like him; that, by following his example, we can triumph over sin, and gain a victory over death; and that, rising above the world by the divine energy which he imparts, and the divine life which he breathes into our hearts, we can finally share his crown and throne, however glorious the one, however lofty the other. Jesus is to us a being to be loved, trusted, followed; not a substance to be submitted to the crucibles of a theological chemistry, and analyzed according to the most approved methods of our metaphysical Liebigs.

We do not believe that the best way to enjoy the immortal paintings of our Allston or Church would be to submit the glowing canvas to the analysis of the chemist, and receive in return a carefully tabulated statement of the ingredients of the several pigments, the origin and manufacture of the various colors. No, no: we wish to sit down in silence before the speaking lips, and glowing faces, and waving drapery, and floating clouds, and fragrant flowers; and, with no disturbing voice, to drink in the indescribable beauty and inspiration of the picture. Still less should we be grateful for a lecture upon the specific gravity of vapor and air, and the different degrees of refrangibility of light, as we were gazing entranced upon the glowing glories of a summer sunset, when the pearly gates are opened, and we see along the golden pavements of the New Jerusalem. We wish for no philosophies; we loathe all explanations. The burnished sky and empurpled fields are all spread out before us. The scene phi-

losophizes for itself; it explains itself; and, as the soul drinks in its silent beauty, it partakes of the repose, the purity, and the glory which insphere it.

We would not rudely repel the genealogists who come before us with their tables to teach us Christ's rank and nature; but such studies are not those which interest us most deeply. We are more desirous of learning what he has taught us of God, of our duty, of our destiny, of the immortal life, and how we may attain unto it; of the evil of sin, and how we may escape its power; of the worth of goodness, and how we may secure its treasures. These are the topics which interest us most deeply; and, to gain a knowledge of which, we hasten to Jesus with unwearied feet, and listen to his words with undoubting faith, and commit ourselves to his care and guidance with unhesitating assurance.

Christian friends, should a messenger now arrive in this assembly from those bloody fields where so many of our friends and kindred have gone, would your first and most earnest inquiries be after the age, rank, office, ancestors, of the messenger? or would the first question, which would rush from your beating heart, and leap from your trembling lips, be, whether the newly arrived knew your friends, and could tell you of their welfare? Is there one in this presence whose whole soul would not burn with indignation, if a curious-minded committee should surround the messenger, and permit no one to address him a word, and deny that he could answer any question satisfactorily, till *they* had ascertained and proclaimed his age, rank, ancestry, education, nation? And if they should further insist, that no one who did not first accept the results of their investigation, not only as true, but as vital to his veracity, should ever be admitted to his presence, or hear the tidings of fortune or misfortune, life or death, which

he brought from those distant fields, would not iron bars become rottenness before the force of your indignation? We cannot thus surround the messenger from the Father, nor can we permit others to do it. They are impotent when they attempt it. The light of this Sun of righteousness overleaps all their walls of exclusion, as the morning's glory pours over the mountain-tops. The sound of his words has gone forth to the ends of the earth, like the song of the stars.

We behold the heavenly messenger before us. The Father's glory shines in his face; the Father's love glows in his heart; the Father's words fall from his lips; the Father's power is in his commands. We lift up our voices in glad confession, "Thou art the Christ, the Son of the living God." Oh, tell us of the loved and dead! tell us of the great Power which made and governs the world! tell us, oh! tell us, divine ambassador, can sin be forgiven? the dead, *our* dead, do *they* live? do they live *there* still? shall we ascend those holy heights? and what is the way thither? or shall we lie with the clod, and think and love no more for ever? Speak, oh, speak to us, thou sent of God, and give us the peace of triumph or despair!" Our anxious eyes gaze into that benignant face; our yearning heart stands still, as the inclining ear tremblingly listens to the words which fall from his opening lips, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die. In my Father's house are many mansions, where ye shall behold my glory. For your heavenly Father is more willing to give you good things than earthly parents are to give good gifts to their children." It is enough, holy messenger, it is enough. God is our Father. Sin can be

forgiven. Our holy ones are in heaven. We shall follow them. Jesus is the way, the truth, and the life. It is enough; it is enough. Away, far away, for ever away with your controversies and dogmatisms respecting the Saviour's rank and essence! away with your unintelligible terms and compound natures, which confound reason and repel faith! I am satisfied, *Jesus is the Saviour.* He saves me from ignorance, sin, death. He gives me knowledge, goodness, life. It is enough.

We believe, furthermore, in Jesus as the Son of God, to whom the spirit was given without measure, so that all his words are to us God's words, his promises are God's promises, his works are God's works. Our faith in him is as full, as perfect, as undoubting, as if the Father in his own person had dwelt in that human form, had done those mighty works, had spoken those living words. Had the words which Jesus spake been uttered by God himself from the open heavens, like those at the baptism, our confidence in their truth would be no greater than it now is. We believe that Jesus spake the words which the Father taught him to speak; that he did the works which the Father gave him to do; that he always did his Father's will. On this simple, sublime confession respecting Christ we stand. Whoever makes more than this a condition of discipleship is in peril. Whoever thinks such a confession not explicit enough, not full enough, lacks confidence in the Saviour's wisdom, who sanctioned it. We stand by the very words of the record. We confess in the very words which the Master confirmed. Who are they who deny the Master? — they who do not trust his sanctioned confession, or they who joyfully confide in it?

2. Respecting Christ's mission, we believe, that "he came to save that which was lost," — "to reconcile us to God." And we have no doubt of his power to do this

work, because God appointed him to do it; for whom God appoints, he makes able. Christ is a sufficient Saviour, because the Father gave him to be our Saviour. This is proof enough to us of his sufficiency. The world stood in need of truth, that they might know the Father, the way of life, and the world of glory. Christ, therefore, saves us by his truth. "Sanctify them," prays Jesus, "through thy truth: thy word is truth." The words which he spake, they are spirit and life. The great purpose of Christ's mission was to reconcile man to God, to win back the prodigal to his Father's house; not to reconcile God to man, not to persuade the Father to open his door, and let the returning wanderer in. It was not to assuage God's wrath, but man's lusts, that he came; it was not to bear the punishment of sin, but to snatch men from its commission, peril, and pain; it was not to satisfy justice, but to show mercy; it was not to vindicate the law, but to reveal pardon; it was not that God might be just in pardoning, but that man might be induced to accept pardon, that the Saviour came into the world; it was not that God's wrath needed a victim, but that man's wrath sought one, that Jesus was crucified. We do not believe that Christ came to rescue us from the hands of an angry God, but that he came to bring us to the Father. There is not a passage in all the New Testament in which Christ is said to have come into the world to reconcile God to man. Our doctrine, as the New-Testament doctrine, is, that God was ready to forgive the penitent, to receive the wanderer. He called, but man refused. He stretched out his hand, but no man regarded it. The beautiful parable of the prodigal son most fully teaches, and most affectingly illustrates, this whole subject. It is too clear not to be understood; it is too beautiful not to be impressive. The agonies of the cross were to move man, not God. Jesus

was not smitten by the lightning of God's wrath, but by the malice of man's heart. He came to bring life, truth, hope, to a sinful race. The power of his truth, the inspiration of his life, are seen all down through the centuries, as his word has been uttered, his life described. As a spring in a desert, as a stream of water in a thirsty land, has been his blessing. Believe his word, partake of his spirit, and thou, O man! shalt be lifted from the abysses of sin to the summits of goodness, from the heritage of the grave to the heirship of the life immortal.

IV. 1. I come now to speak of our belief respecting man. It is most distinctly taught by Jesus, that men are the children of God. That we are his "offspring" was reannounced by Paul. He causes his sun to shine upon all; his rain to fall upon all. He cares for us with a solicitude more pervading and constant than that which earthly parents feel for their children. He is more willing to give us good things than earthly parents are to give good gifts to their children. He who watches the sparrow's falling will much more care for us. He who hears the raven's cry will much more hear ours. Man is capable of becoming like his Father in character, as he is a partaker of the divine nature. He can grow into a perfection like the Father's. "Be ye therefore perfect, as your Father in heaven is perfect." This is the Saviour's direction, and our nature's demand. The germs of the highest excellence, of the widest attainments, are in our bosoms. They need the light and warmth of heavenly influence and earthly discipline, to grow into Christ-like maturity. The aspirations of our hearts, the injunctions of the gospel, coincide in their prophecies and requisitions. These heaven-born faculties must be nourished into their maturity, or our nature is sadly wronged, our consciences con-

vict us of sin. The life eternal, which we are called upon to live, conquers the grave, plucks from death its sting, and lifts us from the shadows of mortality to the everlasting sunshine.

Such are the possibilities of our nature on its ascending side. But we are taught, with equal emphasis, that we are sinful children, and need pardon; that we are debased children, and need renewal. No word from heaven was needed to teach us this. The voice of wailing, which sounds through the earth, proclaims it in tones to startle, shame, and convict the world. Fraud, falsehood, oppression, wrath, calumny, avarice, lust, murder, — the infernal brood which depravity sends forth to curse the world and corrupt the soul, — are portentous signals, and seals of human debasement. Every person, on arriving at years of thoughtfulness and introspection, finds in his bosom forces impelling him downward and deathward. No man of reflection, no person who has examined the tendencies of the heart, can doubt that the current of human life is turbid, dark, polluted. To deny it would be as senseless as to deny that the sun shines, that the rain falls. A convicting voice would come up to him from every hut, would come down to him from every throne, would meet him in every street, would cry out upon him from the depths of the soul.

We believe in human sinfulness and debasement. We cannot help but believe it. Nature and revelation both affirm it in language which cannot be misunderstood or misapprehended. To rescue us from this debasement and sinfulness, Christ came.

Theologians, system-makers, seizing hold of this sad fact in human life, have drawn out their repulsive schemes of the nature, extent, and origin of this depravity in such language and to such results, that the human heart, corrupt

as it confessedly is, recoils from their sad conclusions; and the gospel utterly contradicts them. The repulsive and false descriptions of the infant soul, when it first returns its mother's smile, and claps its dimpled hands, as the joy of its little heart bubbles over, find no support in the teachings of the Saviour, or in the facts of life. It is an observable fact, that, in every passage in which Jesus speaks of children, he speaks of them as "being of the kingdom of heaven," such as we must be would we be members thereof. The same is true of the apostles. Their language and the Master's correspond. Nothing can be more opposite to the language of Christ than the language of many creeds and confessions of faith. Man is not by birth, an infant is not, totally corrupt, wholly disabled, utterly incompetent to will any good act, to cherish any good desire. Both nature and revelation peremptorily and emphatically deny it. Every call upon man to repent would be a cruel taunt; every rebuke of conscience for wrong-doing would be a base deception. For how, in the name of all that is sensible, can man be guilty of not being good, when he has no natural ability to be so? Nay, rather, if it be true that man has "no power to will or do" what is good, then it would follow, as the absurd result, that the only *sin* he could commit would be *to act virtuously!* For what is sin but abusing our nature, — wronging, using to ends not adapted, not designed, the nature God has given us. If our nature is good, it would be sin to do evil. If our nature is evil, it would be sin to do good. The late Professor Stuart saw this, and acknowledged it. "Every being," says he, "perfectly obeys the laws of God who fully and perfectly obeys all the laws of its nature enstamped upon it. It would be as real obedience for a being created evil to do evil, as it would be for the nightshade or hemlock to yield its deadly

juice. Reparation, punishment for obedience of this kind, seems plainly to be without the pale of justice." True words, — never truer; and bravely spoken. Just so we have always believed and spoken. No guilt can attach to, or be felt by, a totally depraved being. It is a moral impossibility.

We believe, then, that man is sinful, debased; not totally sinful, not totally debased. He inherits the nature of his ancestors; and, as they are debased or pure, he is defiled or ennobled. The characteristics of race and family descend from one generation to another. The debasement of corrupt ancestry filters into posterity. We do not believe that children are either angels or demons. We believe that the nature and tendencies of their ancestors are theirs, that passions and appetites are slumbering in the infant's bosom, which time will waken into vigorous life, and temptation lure to sinful acts, unless they are restrained, directed, controlled by conscience, and purified by the Holy Spirit.

> "Man's bosom is a soil that breeds
> Or sweetest flowers or vilest weeds;
> Flowers lovely as the morning light,
> Words deadly as the aconite."

We believe, therefore, that the baptism of the spirit, the healing waters of the river of life, are necessary for all; and they are given in rich abundance. Life becomes a conflict between the earthward and heavenward tendencies, between the appetites that grovel and the aspirations which soar, — a conflict, stern, life-long, — sometimes doubtful, yet always going on till the evil appetites and passions, in their sharpened greed and gathered strength, smother the upward yearnings, and the soul sinks into the darkness of death-shade, or till the carnal desires are throttled and

cast into Gehenna, and the redeemed spirit rises to the light, and waves its palm of victory.

2. I am not unaware that passages are culled out of the Bible by patient collectors of proof-texts, which seem to contradict the view of human nature and human character which I have given. And I know, also, that many are disposed to cleave to the letter of the text, which killeth, instead of receiving the spirit which giveth life. It is said that the Psalmist affirms, that "men go astray as soon as they are born, speaking lies;" but it is forgotten that he also says, deprecatingly, "I said, in my *haste*, that all men are liars." Paul is quoted against me as declaring, that "we are by nature children of wrath;" and no attention whatever is paid to that other passage in which he informs the Corinthian Christians that their "children are born holy." I have no intention of entering into any interpretation of passages in this discourse. It is foreign to my purpose. I will only say this, in regard to the battledoor game of texts, which some men are playing to their shame and the world's amusement, that, taking the mere letter of our translation, made by men who held the doctrine which I reject, and hence made most favorable to their opinions, as many passages can be found which teach the purity as teach the depravity of human nature, in any degree. We do not shrink from such a textual controversy, because there are not passages enough in our favor, but because it is a very small business, which we prefer to leave to those who desire nothing better, and can do nothing better. The grand doctrine of revelation on this subject can be no more misunderstood than you can misunderstand the nature of a country, when you see towering above you the riven mountain-top, and waving around you the luxuriant harvest, and flowing past you the refreshing river, and pendent over you the luscious fruit. An imperfect grain

of sand from the river's brink, a dead twig from among the verdant foliage, a tare-head from the burdened wheat-field, a jagged stone from the mountain summit, cannot prove to you that barrenness and the curse of God rest on that landscape. You would question the sanity of the man who should have the presumption to attempt to convince you of the falsehood of the glorious testimony of all your ravished senses, by exhibiting to you specimens of deformity which he had laboriously collected on these shining leagues, and treasured up in his cabinet.

3. One other truth respecting man, and I have done with this point. We believe in the *brotherhood of man.* It grows out of the belief that man is a child of God, as well as derived from the positive declarations of Scripture. The doctrine, that the human race is one great family, fed at one bountiful table by one bountiful hand, and cared for by the Father in heaven, is of supreme importance. We cherish this great truth as vital to any just appreciation of human relations and duties. All just laws must be founded upon it. All oppressions, theoretically or practically, deny it. It sweeps away, at one breath, as the tempest sweeps away the chaff, all unjust distinctions of races and individuals. Pride of ancestry fades away in the presence of the great Father. The poorest boy on the lowest forms in our schoolrooms walks side by side, in the great procession of humanity, with the heirs of kingdoms, the princes and the nobles of the earth. The incorruptible treasures of goodness outvie and outshine gold. Exalted place will seem lowly to the seat on the Saviour's throne which virtue will occupy. Crowns will lose their lustre in the splendors of the crown of righteousness. The doctrine of human brotherhood, as we teach it, as unfolded in the gospel, casts down the lofty, lifts up the lowly, makes all individuals, all rights, sacred. Its rebukes make the

ear of the oppressor tingle. It breathes promise and hope into the bosom of the wronged and oppressed, which make their inflamed eyeballs beam with joy, their swollen lips burst forth in song. The tyrants of millions and the tyrants of one, the despots of empires and the despots of homes, will crouch and slink away, before the brightness of its coming, to the dens and caves of the earth; while suffering millions, who have seen no light, who have known no joy, who have fed on their sobs, and slaked their thirst with tears, as humanity has been wailing on its pillow of stone, will behold, like the old patriarch, the opening heavens, the descending angels, and the glowing heights of glory.

V. Finally, I come to speak of our belief respecting the Sacred Scriptures. We receive the Bible for just what it claims to be, — a record of the prominent laws and acts of the Jewish nation, her poets' songs, her seers' prophecies, and an account of the life and teachings of Christ, and the preaching and letters of some of his apostles. The Old Testament contains the laws of Moses and the history of the Jewish people, and some of the literature of their poets and prophets. They are instructive to us; but they are not our laws. None of the old heroes or worthies is our example. Neither Moses nor David, neither Samuel nor Isaiah, is our example. Christ is our example and Master. We open the gospel, not the law; and the works and words of Jesus are to us truth and life, and they impart a sanctifying power. The teachings of Jesus are to us an end of controversy. We believe implicitly his declarations. When we have sought for light in the pages of the wisest of the world's philosophers; when the wisdom of Socrates, and the spirituality of Plato, and the garnered knowledge of Cicero, make only the darkness visible, and

reveal difficulty rather than confirm faith; when we have bent day by day over the depths of the problems of human life and human destiny, and our eyes have become dim, and our heads dizzy, as we have gazed hopelessly, shrinkingly, into the abysses which yawned before us, — we have found rest, solace, trust, in the words of Jesus; and have raised our tearful eyes in gratitude that God has spoken to us by his Son. And yet we are said by some, who either know no better, and are to be pitied, or knowing better need both to be pitied and pardoned, — by some we are said to deny the Bible. Deny the Bible! Why, we make dying eyes glow by repeating its promises; we fill the hearts of the desponding with hope, as we read its triumphs. The mourner catches glimpses of the fragrant gardens of the blessed through its revelations. We paralyze the arm of oppression by its rebuke; we unclinch the hand of avarice by its description of the riches of righteousness. Deny the Bible! Why, it is our counsellor living, our solace dying. It is life; it is truth; it is salvation. We watch it: we guard it as our most precious heritage. The words of life are there; and in its brightness, as we clasp it to our bosoms, we ascend the summits of goodness unto God.

We believe that the teaching of the gospel is final and authoritative. We accept the doctrines which it unfolds. We exercise those faculties which God has given us with which to discover truth, in learning *what* the gospel teaches; but we are not such bold deniers as to refuse assent to what is there taught, because we cannot measure the heights of God's wisdom, or sound the depths of his love. We exercise our reason in interpreting the language of the Gospels, as we do in interpreting the language of any other book. But we do not say of a doctrine taught by Christ, as we do of one taught by Calvin or

Channing or Wesley, or any other man, "It is not true." We accept Christ, not any of his followers, as authority not to be questioned. One only is our Master, even Christ. Such is the use which we make of reason in interpreting the gospel. Is it not a proper, a legitimate, yea, a necessary use of it? I speak as to wise men: judge ye what I say. Nay, more: the exclusive sects shall be our witnesses, for they verily do the same thing. They use *their* reason in interpreting the Bible as well as we. More astute, more elaborate, more indefatigable reasoners are not to be found than they. And when they have collated manuscripts, and criticised texts, and interpreted symbols, and weighed hyperboles, they affirm that the doctrine taught is what they have discovered. We study their criticisms, weigh their arguments, examine their conclusions, and decide that they are mistaken. They now reply, that we have exalted our reason above revelation, and denied, in our pride, a plain doctrine of the Scriptures! Because our *conclusions* do not agree with *their conclusions*, we deny the Bible. Strange delusion, and stranger assumption! What have we done? Adhered to our own interpretation, instead of accepting theirs. We have denied their infallibility, as they do the pope's. We have questioned the plenary inspiration of their reasonings, not the authority of revelation. As in the day of account they cannot answer for us, so in the day of preparation we cannot permit them to think for us. We cannot submit our reason to theirs. We dare not blindly follow their teachings. We shall not represent them as denying the Bible, because they reason about it differently from ourselves; but we shall show that they cannot consistently thus represent us. They search the Scriptures diligently to learn what they teach: so do we; and what we think

they teach, we accept: so do they. Both of us use reason; neither of us deny the Bible.

Such is our faith in the Bible, and so do we interpret it. Its words are freighted with spirit and life. Its doctrines are to us most reasonable and edifying. We are not obliged to deny the testimony of our senses, or the prompting of our affections, or the dictates of our consciences to receive them; but, like the roll in Ezekiel's vision, the Holy Evangel is written all over, within and without, with invitations, promises, encouragements, which make the good man's life joyous, and his death the gate of glory. In the Old Testament we read words of yearning and expectancy. The hearts of the devout along the ages longed for the light, and prayed for the day. In the sobbing lines of the Psalmist, we find meet words to express our penitence. In his exultant words of thanksgiving, we find expression of our gratitude. In the rolls of the prophets are utterances of highest expectancy and the coming of the kingdom; but, in the gospel, the gates are opened, and we enter in where prophecy is fulfilled, and expectation satisfied.

Such is a skeleton of our belief in the Church, as free to all disciples; in one God, the Father; in one Lord Jesus Christ, the Saviour; in man, as God's child, our brother; in the Bible, as the word of life. Jesus Christ is to us the way; through him flows the life that is everlasting; through him the light divine streams forth into the darkness; through him the impoverished prodigal is encouraged to rise from his degradation, and hasten where the best robe is ready, and the signet-ring prepared, and the harpers assembled. These doctrines are dear to us. We shall continue to advocate them till perplexed, enslaved millions are released from the dread of man into the blessed liberty of Christ. The morning of a new day

is even now dawning. "The first long surf of climbing light floods all the thirsty east with gold." The cunning, and power of exclusiveness, which love the darkness and fear the day, will slink away into the dens and caves of the earth; and millions, rescued from the tyranny of creeds and the fear of excommunication, will rejoice in the liberty wherewith Christ makes men free.

THE JOURNAL OF A CANDIDATE.

(Concluded.)

MALDEN, May 23, 1864.

MY prospects do not brighten in the least. When I have employment, the compensation seldom pays our board; and one-third of the time lately, I have had nothing remunerative to do. Rather than be idle, several Saturdays I have accepted the offers of gentlemen, having temporary charge of certain distant pulpits, to preach in their stead for my travelling expenses, in the hope that I might derive some advantage from being heard; but it has only resulted in my doing the work, whilst others got the pay. As I draw nearer and nearer to a penniless state, I find myself tempted to abandon my calling, particularly when I talk with ex-ministers who have done so without regretting it. Last week, I dined with ——, who told me that the profits of his insurance agencies are two thousand dollars a year; and he is waxing fat in body and mind, with the relief from painful economy, and freedom from the necessity of guarding against giving offence to the petty magnates of such parishes as he was once doomed to take care of. He mentioned —— and ——, who are equally lucky in other departments of trade. All three have given their profes-

sional books to the General Theological Library, after selling their old sermons to the paper-makers. —— thinks that any man is a fool to keep on preaching what nobody cares enough about to sustain decently and cheerfully; and he suspects that two-thirds of the ministers would follow his example, if they had any confidence in their capacities for business. He advises me, however, to plunge into secularism all over, if I engage in it at all; adding that he should be ashamed of himself, if, after withdrawing his heart's best devotion from the ministry, he should continue to seek for opportunities to add to the abundant gains of the week by supplying pulpits, to the exclusion of poor, deluded fellows, who have no other resources, and really wish to be settled. Then he went off into a somewhat classical flourish about the Athenian law, which forbade a man to be of two trades; and Plato adopted it wisely in his ideal republic.

June 8, 1864.

I have written to several influential friends, asking their help in obtaining a situation in which approaching beggary shall not stare me in the face quite so rudely as it does at present. Two of these epistles I headed with mottoes from Elia: "Half the world's misery (Eden else) is owing to want of money," and, "Contented with little, yet wishing for more;" but the others were too earnest and beseeching for any sort of playfulness. I have taken pains to send them off without Mary's knowing it: the first secret of my own that I have ever withheld from her; and, as the replies are to be sent to Boston, I hope to keep her ignorant for a good while. I do not see how she can fail to approve, for there is really nothing else for us to do; but an indefinable something prevents me from consulting her now.

JUNE 18, 1864.

I am in the cars of the —— Railroad, bound for ——, where I am to preach to-morrow, receiving a first-class fee for a novelty; and still I am so far from happy, that my heart is "as full of sorrows as the sea of sands." Our babe has been quite ill for two days, and I am haunted by the doctor's anxious face when he left our room this morning. If I could have afforded the pecuniary loss, I should have staid at home with my wife, who needs my sympathy as well as my assistance in ministering to the wants of the little sufferer. I came very near giving up my lucrative engagement; but it was too late to find a satisfactory substitute, and the child seemed to be in less pain when the hour to start arrived. On my way through town, I overtook a wealthy gentleman whom I know slightly; and he asked me if I was well. I told him "Yes; but very anxious about a sick child at home." He answered, "Why do you leave home then? I never go away when there is any serious illness in my household." His tones were too gentle to suggest the slightest rebuke, and so I was not hurt on that account; but I had not the candor to tell him the whole truth: "My only 'home,' sir, is at a cheap boarding-house, and I am going away to obtain the means of paying for the slender comforts of that, slenderer than ever now in sickness, when we long for space and quiet, and many more things which we cannot command." When, with graceful good wishes, he shook hands with me in front of his fine mansion, a strange pang of envy went through my soul, and I thought that Scott was never more masterly in his delineation of human nature than in the *Antiquary*, where a rough old fisherman talks while he is mending his boat, after returning from his son's funeral: "What would ye have me do, unless I wanted to see four children starve because one is drowned? It's weel wi'

you gentles, that can sit in the house wi' handkerchers at your een, when ye lose a friend; but the like of us maun to our wark again, if our hearts were beating as hard as my hammer." But I soon reflected that I was taking the worst for granted, which I had no right to do; for, when I get back, all danger may have passed. This consoled me for an hour or two; but again the full weight of suspense burdens my spirit.

SUNDAY EVENING, late.

After a restless night, in which I had to contend with depressing thoughts of what might be taking place at Malden, I made my preparations for the services of the day, with an earnestness more like that of a settled minister well aware of the needs of his people, than the half indifferent guessing of an itinerant, who knows that his voice is only the voice of a stranger. Remembering that the war has added to the usual number of the anxious and bereaved, I felt sure, that, as I was suffering myself, being tried, I might be able to succor some others who were tried also. In this confidence, I put my heart into the hymns and prayers and sermons to an extent far beyond my ordinary experiences of late. My only encouragement was the most respectful attention on the part of the congregation, until I was leaving the church in the afternoon, when a noble-looking woman, between fifty and sixty years of age, who had lingered in the porch, asked me to go to her house, and spend the evening. I found that she is a teacher, having a spacious schoolroom under her own roof; but this year she has suspended the work of instruction, that she may recover from burdensome fatigue, and have leisure to give some of her attention to soldiers in the hospitals of the neighborhood. Her conversational talents are remarkable; and I have never heard wiser comments on new books and public men: but it is plain, that her favorite themes are the charities occasioned by

the war. Just before I came away, she thanked me briefly, but most eloquently, for my services at church; declaring that they had been so peculiarly adapted to her wants, that it seemed as if it must have been my purpose to revive her faith and courage. My prayers, in particular, she said, satisfied her that I was able to comfort those who were in any trouble, by the comfort wherewith I myself had been comforted of God. Her last words sounded like another quotation from Scripture; but I do not know where to look for it: "Many are in high place, and of renown; but mysteries are revealed unto the meek." Can it be that she intended to apply this to my ministry? Of one thing I am certain, and that is the ripeness of this short friendship. Already it seems as if our acquaintance has had no recent beginning, and can have literally no end. Like the fabulous trees of Java, it bears at once blossoms and fruit.

MALDEN, June 23, 1864.

It seems a year since I made the last entry in this journal, the days have been so crowded with excitement and sorrow.

Monday morning I met the superintendent of the Sunday school at ——, on the Boston train. To gratify my intense curiosity, and to keep my mind from preying on itself, "the most unwholesome food," I asked him about Mrs. ——, and learned that her husband was a professor in the —— Medical College, and that he died twenty years ago, leaving her with two sons and a very small property. One son was colonel of a Western regiment, and fell near Vicksburg. His younger brother died in 1859. Mr. —— said that the latter was really a martyr to his anti-slavery convictions. He was named George, for an uncle at Mobile who offered to pay his college expenses. The uncle visited the North, and said in the hearing of his nephew, who was then a sophomore, that one of his errands was to

try to find a young quadroon girl, the property of a friend of his, who had escaped to the Free States. He also stated that his detectives had found her at number —, on —— Street, Philadelphia; and he meant to have her arrested on his way home. George, having stealthily put down the number and the street, went to Philadelphia on the night-train, and warned the girl of her danger. The next week, he received a letter from his uncle, who had recognized the description of the man who had baffled him, given by some thoughtless abolitionists who wished to taunt a slaveholder; and the young man was most insolently reminded of his indebtedness to the relative whose evil purpose he had so promptly thwarted. George at once left college; sold his text-books, watch, and his best clothes; and, borrowing some money of several friends, sent to his uncle every dollar that he had advanced, principal and interest; and went to seek his fortune in the West, where he lost his life in a shipwreck on Lake Erie. Mrs. —— herself contributes to our best periodicals. And it is such a woman, and the mother of such sons, who thanked me yesterday!

Hurrying through Boston, I reached this place in the middle of the morning. It was a bad omen to see Mary at liberty to be watching for me as I approached the door. She met me with a pale face, and led me silently up to our room, where our little daughter, whom I had left so hot and flushed with the cruel fever, returned my greeting with closed eyes, and lips so cold, that my heart was almost frozen at their icy touch.

We had the simple funeral yesterday afternoon; and I have been deeply moved by the kindnesses of many persons. Our landlady, of whom I have had some hard thoughts at times, procured a costly and exquisite wreath of snowiest flowers as the offering of her womanly soul. A large box came from W., with enough wreaths and

crosses to decorate a church at Easter. There were letters, too, from every household in which I had been a comforter, telling me how truly they mourned with me, as I had mourned with them in their days of darkness. Even Deacon ——, who was so active in making me uncomfortable, wrote that he had seen my conduct in a new light for some time, but felt too proud to tell me that the parish stood no chance of securing a better man, until he saw the notice of my loss in the "Boston Journal," and then he felt free at once to own that he had wronged me. I cannot imagine much softness in that stern face of his; but there were traces of tears on this old man's letter, and, from my inmost heart, I forgive him all.

JUNE 24, 1864.

Discouraging replies to all but one of my business letters were received last week; and to-day came the answer to that. I opened it with little hope, but, to my great surprise, it offered me a fourteen-hundred-dollar clerkship in an old house of the very best repute; and yet I am not half so much gratified as I thought I should be. After all, my wife must help me to decide. It was chiefly to shield her from privations that I proposed a change of employment.

JUNE 29, 1864.

I have declined the clerkship. As soon as I mentioned the subject to Mary, I saw that it pained her; and she told me that it was one of the worst shocks of her life. She admits that we are having a hard time, and that our future is quite uncertain; but she would rather endure much sharper temporal trials than have me give up the holy work to which I have been set apart. She reminded me of the radiance of my sainted mother's face, when she was carried to church, for the last time, to see me ordained; and how fervently those pale, thin lips thanked

God that she had one son consecrated to the setting-forth of unseen and eternal things. It was with a flitting blush that my wife went on to speak of her own aspirations. "You know," she said, "that it was in part to share the trials and joys of a calling which commends itself to the best longings of a true-hearted woman, that I renounced an opportunity of wealth, style, and ease. Having put our hands to the plough, we ought never to look back. Go on, and I am ready to welcome every hardship; and, if it becomes necessary, I will teach music and drawing, or humbler branches. If we wavered in our purpose before the death of our child, let these fresh experiences of the worth of divine realities strengthen our fearful hearts."

JULY 4, 1864.

As I stood in the pulpit at —— yesterday, I noticed, for the first time, that Mary has had three Scriptural mottoes printed on my sermon-cover in golden letters: 1. "Endure hardness as a good soldier of Jesus Christ." 2. "A patient man will bear for a time, and afterward joy shall spring up unto him." 3. "He that taketh not his cross, and followeth after me, is not worthy of me."

TO THE EDITOR OF THE "MONTHLY JOURNAL," — As I have not been able to find the young minister who left the horse-car at Cambridgeport, from whose manuscript I have now made as many selections as the patience of your readers will bear, I cannot deliver several parcels and messages which have been sent to me by interested readers of his journal. A very nice pair of shoes, labelled "For Robbie," and received three months ago, are still on hand. The anonymous giver is informed, that they have not reached the object of her remembrance; and they are too small for my own children.

To those persons who have expressed a desire to render pecuniary assistance to this candidate, I would respectfully suggest, that, if they cannot now see deserving persons of his class, no spectacles that I could lend them would be of the least avail.

Several parish committees have asked me to send the candidate to them, promising him a fair hearing; but, after referring to his journal, I suspect that he has been heard in the most of their pulpits already. *

FROTHINGHAM'S TRIBUTE TO T. S. KING.*

It is too early to write the life of Starr King. Only little more than a year has elapsed since his worn and weary frame was laid to rest, and the sense of personal loss is too deep and fresh to permit one to sit down calmly to record the events of his splendid career, and to analyze the sources of his marvellous power. But what the hand of friendship can do now, Mr. Frothingham has done gracefully and well. Writing under the inspiration of a long and intimate acquaintance with Mr. King, and with access to a large mass of his private and familiar correspondence, he has given us a sympathetic sketch of that spotless life, and has delineated some of the traits of character which so strongly endeared our friend to all who were brought within the magic circle of his influence. Those who knew him only through the spoken or the too seldom printed word will learn from these pages something of that loving heart, and those warm and tender sympathies, which were even more remarkable than the keen logic, the exuberant imagination, and the inspiring eloquence which seldom failed to move even the coldest audience. But this is not the only service which Mr. Frothingham has rendered by the preparation of this heart-felt tribute of personal affection. Those who were on terms of friendship or intimacy with Mr. King will gladly read the narrative of his opening years, and will feel a deeper reverence for his memory as they watch his early struggles with adverse fortune and learn by what processes of self-culture he formed and rounded his moral, spiritual, and intellectual character. And all will be grate-

* A Tribute to Thomas Starr King. By Richard Frothingham. Boston. Ticknor and Fields. 1864. 16mo. pp. 247.

ful for the precious excerpts from his familiar letters with which Mr. Frothingham has enriched his pages, and which after all are the chief attraction of his volume, — so true is it that our friend was, and will be always, his own best biographer. The portrait which he engraved on the hearts of all who knew him, and some traits of which every one may trace in these unstudied letters, is far better than any which the most skilful biographer may hope to present. As Buckminster's best biography is in the traditions of the elders, and in the letters which Mrs. Lee has carefully preserved, so the best record of King will be in the affectionate remembrance of his friends, and in his own deeply suggestive words.

As we thus revive our recollections, and read with ever-increasing interest Mr. Frothingham's attractive pages, we are more than ever impressed with the conviction, that, since the death of Buckminster, Liberal Christianity in America has met with no loss so great as that which it suffered in the death of King. It is common to dwell on the services which, as a Christian patriot, he rendered to our afflicted country in the last years of his life; and it is scarcely possible to magnify these services too much, or to prize them too highly. But far more important, we believe, would have been the services which he would have rendered, and far greater the influence which he would have exerted as a Christian minister, if his life had been spared until the sound of war shall have ceased within our borders. There was that in his personal character, in his theological opinions, in his rich and various culture, in the positiveness of his faith and his loyalty to his own convictions, in his still increasing reputation, and in his personal relations, which would have placed him foremost among the men who, as we hope and believe, are to wage successful battle in support of that simple and Scriptural faith of which he

was so bright an ornament. As a preacher and a public speaker he had few equals and no superior; and the rapt attention with which crowds hung on his winged words was a pledge of the influence which he would have continued to exert when speaking on the highest of all themes: as a writer, he has left no adequate memorial of his powers, — not even in his delightful volume on the White Hills; and it is much to be regretted that his early ambition to prepare some philosophical work was never gratified. But, whether as a preacher or as a writer, he would have left a broad and deep impress on the age, and have helped largely in the regenerating work which must be wrought in this country. He cannot, however, be said to have lived in vain, though he died before he was forty, and left many hopes and aspirations unfulfilled. Such a life and such a character are a priceless legacy to those who come after, and a most persuasive proof of the adaptation of our views to the wants of man.

THE ARMY MISSION.

For the information of our churches in regard to this branch of the work of the Association, the Army Committee would state, that they have adhered to the method of action which has already been often explained. Their opportunities have, however, gradually enlarged, till at the present time they have volunteer helpers in all sections of the country, to the number of seventy, who are regularly in communication with the Committee, and to whom our publications are sent for distribution in numbers proportioned to their several wishes and means. At the time

of issuing this Journal, we are in this way sending every week five thousand newspapers ("Register" and "Inquirer"), and every month one thousand five hundred Monthly Journals, one thousand Monthly Religious Magazines, one thousand Sunday-school Gazettes, and over fifty thousand army tracts; and the number required of each is increasing every day.

The mere number of papers, &c., sent is not, however, in the estimate of the Committee, a fair measure of their success. It is easy to send any amount, with the risk of having it wasted or piled up as rubbish in some hospital storehouse. We therefore deem it important to say, that no papers or tracts have ever been sent, except with the assurance that they were going to one who, through real interest in the cause, had undertaken to distribute them; and there is a reasonable certainty that almost every thing sent has been properly given out and read. Moreover, it is another excellence of our method, that, up to this time, *not one dollar has been expended*, directly or indirectly, for the whole machinery of distribution, except what has been paid for transportation of packages, and postage of letters sent.

Nevertheless, the Committee are aware that the work is still very inadequately done, considering its importance and our means; and they are accordingly glad to make known that permission has been received from the War Department to send out agents to the field. We hope immediately to avail ourselves of this opportunity. It is not our purpose to send many agents. We shall send only a few, and those the very best we can secure. Their appointment will not essentially change our plan of distribution. We shall still rely on the voluntary aid of persons connected with the army whose co-operation we

have found so valuable hitherto. The work of the men sent out under this authority will be to extend our present facilities, by forming wider acquaintance and by active intercourse in the army, while they will try in every way to exert a religious influence in the spirit of our Liberal faith.

The Committee would further say, that, with the consent of the proprietors of the "Register" and "Inquirer," they are permitted to occupy a portion of each number of these papers with matter which they may select, and they are taking measures to secure such articles as shall best serve the purpose; the design being, that such among these articles as may prove especially adapted for it will be published afterwards as a separate tract. We invite the co-operation of our brethren and others in this attempt, and shall be glad of any contributions. It is our desire that our army literature shall be as ample in its variety as it is already acknowledged to be excellent in kind.

In addition to what has been thus mentioned of our work, we are making arrangements to place a library of our publications, so far as is practicable, in every permanant hospital and every vessel of war. In connection with this, we have repeated calls for miscellaneous books, especially standard histories and the like; which, of course, it does not come within our province to furnish with the money of the Association. We have now, however, facilities for bestowing such books to the best advantage, and shall be glad to be the medium of so bestowing any such good books that may be sent to us, or even of expending money in their purchase if given with this express purpose.

CHARLES LOWE,
Chairman of Army Committee.

VOICE FROM THE ARMY.

One who has been engaged in distributing our reading matter in hospitals, writes: —

"I asked a soldier the other day if he had read the 'Tract' I gave him. 'Oh, yes,' said he, 'it was excellent. I lent it to one of the boys, and then it went all round the ward.'

"Fancy a 'Tract,' — a synonym for summer dust and dryness, going the round of an army-hospital ward. Send me, please, some of the 'Letter to a Sick Soldier' as soon as it is struck off; it is such a real pleasure to distribute them."

A soldier writes, —

"I have received several copies of the 'Christian Register,' and have read them with a great amount of pleasure; and after reading them I have given them to my comrades, and they have passed them around till they were all worn out."

An officer, to whom we wrote asking his co-operation, writes: —

"Your note is before me. I rejoice that an opportunity is at last offered me to aid in such a good work as the distribution of the publications of the Unitarian Association. I am favorably situated to aid.

"Two weeks ago there were fourteen thousand soldiers of the 23d Army Corps within two miles of my office. Orthodox publications were freely circulated among them. As I rode among them one day, I could not help exclaiming, 'Where, oh where, is Liberal Christianity!'"

ONE HUNDRED THOUSAND DOLLARS.

THE subscriptions to the one hundred thousand dollars which the American Unitarian Association are raising are as follows at the latest date. Payments are now made with commendable rapidity, and we hope very soon to have the money all in hand. All the payments made amount to $26,940,63.

Dr. Bellows's society, New York, paid	$5,396.47
Rev. Mr. Hale's, Boston, "	5,025.00
Rev. Mr. Potter's, New Bedford, "	1,500.00
Rev. Mr. Young's, Newton, "	1,625.00
Rev. Mr. Ware's, Baltimore, "	1,100.00
Rev. Dr. Bartol's, Boston, "	2,505.00
Rev. Mr. Brigham's, Taunton, "	1,659.00
Rev. Mr. Lowe's, Somerville, "	725.00
Rev. Mr. Swan's, Kennebunk, Me., "	406.00
Rev. Mr. Hall's, Plymouth, Mass., "	260.00
Rev. Mr. Galvin's, Brookfield, "	130.00
Rev. Mr. Moors's, Greenfield, "	100.00
Rev. Mr. Vinal's, N. Andover, "	105.00
Rev. Mr. Adams's, Templeton, "	75.00
Rev. Mr. Putnam's, Brooklyn, N.Y. "	6,101 66
Rev. Mr. Bridge's, Hampton Falls, N.H., paid,	32.00
Rev. Mr. Buck's Fall River, paid,	412.50
Rev. Mr. Moore's, Duxbury, "	63.00
Rev. Dr. Gannett's, Boston (not finished), over	5,500.00
Rev. Mr. Tilden's, Boston, " "	750.00
Rev. Dr. Clarke's, Boston, " "	700.00
Hawes Place, South Boston, " "	400.00
Rev. Mr. Zachos's, W. Newton, " "	200.00
Society in Lowell, " "	1,100.00
Rev. Dr. Newell's, Cambridge, " "	1,200.00
Two Societies, Providence, R.I., (not finished), over	11,000.00
Rev. Mr. Chaney's, Boston, " "	2,000.00
Rev. Mr. Ware's, Burlington, Vt., " "	200.00
Rev. Mr. Westcott's, Barre, Mass., " "	200.00
Rev. Dr. Hedge's, Brookline, " "	700.00
Society in Springfield, " "	1,500.00
Rev. Mr. Livermore's, Lexington, " "	82.00
Rev. Mr. Everett's, Bangor, Me., " "	350.00
Rev. Mr. Hussey's, North Easton, " "	1,550.00
Rev. Mr. Barrett's, Dighton, " "	150.00
Rev. Mr. Hepworth's, Boston, " "	9,000.00
From "brethren scattered abroad."	
"A friend in New Hampshire,"	50.00
"A mite" from Charlton,	10.00
	$63,862.63

MEETINGS OF THE EXECUTIVE COMMITTEE.

March 13, — Present, Messrs. Stebbins, Kidder, Livermore, Clarke, Brigham, Barrett, Hinckley, Lowe, Hale, Sawyer, Smith, and Fox.

The Treasurer presented a communication from a gentleman who desired, for the present, to have his name known only to the Treasurer, concerning certain property which he proposed bequeathing to the Association; and it was voted to refer it to the Finance Committee.

The Committee on New-England Correspondence reported in favor of granting to the society in Brooklyn, Conn., in response to an application received, the sum of $100, to aid them in sustaining preaching the present year; and their report was adopted.

The Army-Mission Committee reported concerning the arrangements made for circulating reading matter among the soldiers; and also reported, that, since the last meeting, they had decided it best to make immediate application to the War Department for permission to send agents to the army; which had been done through Hon. Thomas D. Eliot.

The Committee on Theological Education presented an application for aid from a student in the Cambridge Divinity School, and, in accordance with their recommendation, $50 were voted to him from the income of the Perkins Fund.

The President presented a letter from the Committee appointed to call the National Unitarian Convention, inviting the Board to send delegates to represent the Association on that occasion, and expressing the wish that they should go prepared to make a report to the Convention concerning the plans and wishes of the Board. It was unanimously voted to accept this invitation, and the Presi-

dent, Secretary, and Treasurer were then chosen as delegates, and were authorized to prepare a report to present to the Convention.

The President stated that it was the wish of Rev. Dr. Bellows's Society, that $1,000 from their contribution to the hundred thousand dollars fund should be appropriated to the society in Yonkers, N.Y., to aid them in paying the debt upon their church; and of the society at Newton Corner, that $50 from their contribution should go to the society in Houlton, Me.; which appropriations were accordingly made.

The President further stated, that there were certain things which should be done at once, without waiting for the new plan of work to be arranged, which would be rendered necessary by the large increase in the funds of the Association. New "Rooms" were needed, the present accommodations being too limited, and inconvenient in other respects. There were several openings at the South and South-west, where agents should be sent without delay; and this was especially the case with regard to Charleston and Savannah. Libraries of standard Unitarian books were needed for the army hospitals and the ships in the navy, and communications had been received from several publishers offering some of their publications for such purposes at reduced prices.

After the President had made this statement, it was voted to instruct the Finance Committee to look for new apartments for the Association, and then, after some discussion, a Special Committee was appointed, consisting of Messrs. Clarke, Hale, and Stebbins, to report a plan of work, at a meeting to be held the following Monday, and with power to send immediately an agent or agents for inspection of the field in Charleston and Savannah.

The Board then adjourned to Monday, March 20.

March 20. — Present, Messrs. Stebbins, Kidder, Livermore, Hedge, Brigham, Barrett, Hinckley, Lowe, Hale, Sawyer, Smith, and Fox.

The Special Committee appointed at the last meeting presented a report, which was accepted, and the following recommendations contained therein were unanimously adopted: —

"1. The system o sub-committees shall be continued; these committees working under the general superintendence of the Board, which shall at regular intervals make appropriations for their use. Each Committee shall make a written report every month, to the Board, of what it has done, what it wishes to do, and the amount needed for its objects. All payments made by order of any Committee shall be reported by it in detail; and no expenses shall be incurred, and no debts contracted, for which appropriations have not been made.

"2. In addition to the present Standing Committees, the following shall be appointed: South-western, Southern States, and Pacific-coast Committees.

"3. Each Committee shall bring in without delay a written statement of what it proposes to do in its department, and an estimate of the funds needed.

"4. In no case shall any person be sent out, under the auspices of this Board, without a written commission from the Committee sending him, calling his attention to the general and specific objects of his mission; and every such agent shall be expected to make a full report of his work as often as once a month.

"5. The Board shall appropriate at once to the Western, South-western, and Southern Committees $500 each, to enable them to commence work in their respective departments.

"6. The Committee on Publications shall proceed at once to make a selection of books for army libraries, to be deposited in the permanent army hospitals, and in ships of war of the United States."

The following suggestions made in the report were accepted by the Board: —

"We suggest that, at first, experienced pastors be sent out for missionary work, and that their pulpits be supplied, and their expenses paid by the Association.

"We also suggest that every such minister be requested to select some young man as his companion and assistant, and that the travelling expenses of such assistant be defrayed by the Association."

The consideration of the Report having been concluded, the three new Committees were filled as follows: —

Southern Committee.

Messrs. LOWE, KIDDER, and HEDGE.

South-western Committee.

Messrs. STEBBINS, BRIGHAM, and SAWYER.

Pacific-coast Committee.

Messrs. CLARKE, HALE, and LIVERMORE.

The Committee on Theological Education reported in favor of appropriating $50 from the income of the Perkins Fund, to a student in the Cambridge Divinity School, from whom an application had been received; and their report was adopted.

In compliance with a request from Rev. A. P. Putnam's Society, Brooklyn, N.Y., $1,000 from their contribution to the hundred thousand dollars fund were voted to the society in Yonkers, N.Y.

The Army-Mission Committee reported that their application to the War Department had been successful, and that agents would be at once sent to the army and the hospitals.

Rev. James Walker, D.D., Rev. Orville Dewey, D.D., and Rev. Samuel Barrett, D.D., were chosen honorary

delegates to represent the Association at the National Convention.

After the transaction of other business, the Board adjourned to Monday, April 10.

INTELLIGENCE.

Mr. GEORGE N. RICHARDSON was ordained as pastor of the society in Westborough, Mass., on Tuesday, Feb. 28. The order of services was as follows: Anthem; invocation by Rev. George S. Ball, of Upton; reading from the Scriptures by Rev. William G. Scandlin, of Grafton; sermon by Rev. James Freeman Clarke, of Boston; hymn; ordaining prayer by Rev. Thomas T. Stone, of Brooklyn, Conn.; charge by Rev. Richard S. Edes, of Bolton; right hand of fellowship by Rev. Frederic Frothingham, of Brattleborough, Vt.; hymn; address to the people by Rev. Joseph Allen, D.D., of Northborough; concluding prayer by Rev. J. F. Clarke; doxology; benediction by the pastor.

Mr. CHARLES A. ALLEN, a graduate of the Meadville Theological School in the last class, was ordained as pastor of the new society in Montpelier, Vt., on Wednesday, March 1. The order of services was as follows: Voluntary; opening prayer by Rev. Loammi G. Ware, of Burlington, Vt.; reading from the Scriptures by Rev. Eli Ballou, D.D. (Universalist), of Montpelier; hymn; sermon by Rev. Rufus P. Stebbins, D.D., of Cambridge, Mass.; ordaining prayer by Rev. John Cordner, of Montreal, Canada; charge by Rev. Edgar Buckingham, of Troy, N.Y.; right hand of fellowship by Rev. Mr. Abbot (Universalist), of Lowell, Mass.; address to the people by Rev. Edward E. Hale, of Boston; benediction by the pastor.

Rev. JOHN W. HUDSON has resigned the charge of the society in Ware, and accepted a call from the society in Chicopee, Mass.

Rev. HENRY F. HARRINGTON has resigned the charge of the

Lee-street Society, Cambridgeport, and accepted the appointment of Superintendent of the public schools in New Bedford, Mass.

Rev. S. B. FLAGG has received a call from the society in Waltham, Mass.

Rev. FRANCIS C. WILLIAMS has received a call from the society in East Bridgewater, Mass.

Rev. JOHN K. KARCHER has resigned the charge of the society in Nantucket, Mass.

Rev. JOHN F. MOORS, of Greenfield, has received a call from the society in Northampton, Mass.

Rev. CHARLES H. BRIGHAM has resigned the charge of the society in Taunton, Mass., to labor in an important field at the West, by invitation of the Executive Committee of the American Unitarian Association.

ACKNOWLEDGMENTS.

1865.			
Feb.	24.	From Rev. Dr. Eliot's Society, St. Louis, Mo., as a donation	$100.00
„	24.	„ Rev. G. W. Skinner, as an annual membership	1.00
„	25.	„ William T. Piper, for Army Fund	1.00
„	27.	„ Atherton Blight, Philadelphia, for Army Fund	100.00
„	27.	„ Society in South Danvers, for Monthly Journals	14.00
„	27.	„ Society in Walpole, Mass., for Monthly Journals	15.00
„	28.	„ Society in Peterboro', N.H., for Monthly Journals	6.00
„	28.	„ a lady, as a donation	25.00
„	28.	„ Rev. Edward E. Hale's Society, Boston, as a donation, including thirty-six life-memberships	5,025.00
March	2.	„ a friend in Charlton	10.00
„	2.	„ Rev. Edward C. Towne, as an annual membership	1.00
„	2.	„ Society in Medford, for Monthly Journals	10.00
„	3.	„ Society in Templeton, as a donation	75.00
„	3.	„ a friend in New Hampshire	50.00
„	7.	„ James M. Drake, Yonkers, N.Y., to make himself a life-member	30.00

March	10.	From	Society in Kennebunk, Me., as a donation, including life-memberships for Mrs. N. E. Smart, Mrs. S. H. Swan, Mrs. C. Mendum, Mrs. O. L. Morton, Mrs. R. W. Lord, Adam McCulloch, Mrs. L. L. Deane, E. L. Mitchell, Ivory Gillpatrick, and Mrs. J. A. Lord	406.00
,,	10.	,,	Society in Greenfield, as a donation	100.00
,,	10.	,,	Ed. G. French, Epworth, Iowa, towards life-membership	5.00
,,	13.	,,	Rev. Edward J. Young's Society, Newton, as a donation, including $30 from William Claflin, to make himself a life-member	1,625.00
,,	13.	,,	an old lady, for missionary purposes	50.00
,,	13.	,,	a class of boys in Rev. O. C. Everett's Sunday School, Charlestown, by penny contributions	2.00
,,	13.	,,	Rev. Wm. Brown, as an annual membership	1.00
,,	13.	,,	Society in Sherborn, for Monthly Journals	15.00
,,	13.	,,	Society in Marblehead, for Monthly Journal, additional	1.00
,,	13.	,,	Society in Marietta, Ohio, for Army Fund	5.00
,,	14.	,,	Miss Jeanie Pomeroy, Stockbridge, to complete her life-membership	10.00
,,	14.	,,	Rob't Mason, Jacksonville, Ill., as a donation	5.00
,,	14.	,,	Josiah Day, as an annual membership	1.00
,,	15.	,,	ladies of Second Unitarian Society, Philadelphia, to make their pastor, Rev. William L. Chaffin, a life-member	30.00
,,	16.	,,	Joseph H. Allen, as an annual membership	1.00
,,	16.	,,	Society in Baltimore, Md., for Monthly Journals	25.00
,,	17.	,,	Rev. Dr. Bartol's Society, Boston, as a donation, including life-memberships for Mrs. E. E. Newhall and Mrs. D. F. Faulkner	2,505.00
,,	18.	,,	members of Society in Plymouth, as a donation	260.00
,,	18.	,,	Society in South Danvers, for Monthly Journal, additional	2.00
,,	20.	,,	Society in Taunton, as a donation	1,659.00
,,	21.	,,	Society in Dublin, N.H., for Monthly Journals, additional	4.00
,,	22.	,,	Society in Baltimore, Md., as a donation	1,100 00
,,	22.	,,	Mrs. Mary Evans, Elkton, Md., as a donation	10.00
,,	22.	,,	a friend, as a donation	25.00
,,	23.	,,	the ladies of the Society in Uxbridge, to make Theodore B. Whiting a life-member	30.00
,,	23.	,,	Society in Brookfield, as a donation, including $30 to make Rev. Edward I. Galvin a life-member	130.00
,,	23.	,,	Rev. A. P. Putnam's Society, Brooklyn, N.Y., as a donation	6,101.66
,,	23.	,,	Mt. Pleasant Society, Roxbury, for Monthly Journals	23.00
,,	24.	,,	ladies of Society in Augusta, Me., to make their pastor, Rev. Henry W. Brown, a life-member	30.00